

Nine Pāli Manuscripts in the Vatican Library

The present paper is respectfully dedicated, as a token of gratitude, to the memory of the great scholar Monseigneur Sauget MEP, lector orientalis Biblioteca Apostolica Vaticana, and to Umberto Figliuoli, Avvocato di Sacra Rota.

During a short mission to Rome in March-April 1986, l'École française d'Extrême-Orient gave me the opportunity of establishing a "Bibliothèque Vaticane, état sommaire du fonds des manuscrits en écritures indiennes ou dérivées".¹ The following is an abstract translated into English of the file concerning the Pāli collection.

Pāli manuscripts are found in two different collections, Borgia (BORG) and Vaticana-Indiana (VAT-IND). Six manuscripts are in Burmese script, two in the Kham script of Siam, one in Sinhalese script. Except for the manuscripts from the Borgia Collection, the provenance remains unknown. Three MSS were copied during the 18th century, one in the middle of the 19th century, the dates of the others are unknown.

The Three Pāli Manuscripts of the Borgia Collection

The collection built up by Cardinal Stefano Borgia (1731–1804) which is housed today in the Vatican Library comes from the Propaganda Fide Library in Rome and Borgia Museum of Velletri.²

At the end of the 18th century, Indian and Indochinese manuscripts of the Borgia collections were carefully described by Paulinus

¹See EFEO DATA Filliozat, file *Vaticana* kept in the data base of the École française d'Extrême-Orient Library, 22 avenue du Président-Wilson, 75116 Paris, France. Free copy on request.

²Moved to the Vatican in 1902. See Orsatti Paola, *Il fondo Borgia della Biblioteca Vaticana e gli studi orientali a Roma tra sette e ottocento* (Città del Vaticano: Biblioteca Apostolica Vaticana, 1996, Studi e Testi), p. 376.

Bartholomeus,³ a White Friar former missionary who was a reader in Oriental languages at the College of Missions in Rome at Saint Pancras. He published two books in Rome :

Examen historico-criticum codicum Indicorum, Bibliothecae Sacrae Congregationis de Propaganda Fide. Rome: Sacrae Congregationis de Propaganda Fide, 1792

Musei Borgiani Velitris codices manuscripti avenses peguani siamici malabarici indostani animadversionibus historico-criticis castigati et illustrati. Rome: Antonium Fulgonium, 1793.⁴

Unfortunately not all the Pāli manuscripts described in these two works could be traced today in the Vatican Library. The only manuscript we could identify in the first book is the text of the Pātimokkha⁵ in Pāli with a Burmese *nissaya*, and in the second book, two Pāli manuscripts classified among the *Codices Peguani*: a fragment of a Jātaka⁶ text and the same Pātimokkha.⁷ Concerning the Kammavācā text studied by Bartholomeus⁸ described as leaves on palm we do not recognize the MS BORG-IND 72 on metal plates. There is no information concerning what happened to the other manuscripts described by Bartholomeus after the time they were housed in the Propaganda Fide Library and the Velletri Borgia Museum.

³According to J.W. de Jong, *A Brief History of Buddhist Studies in Europe and America* (Varanasi 1976), p. 14, he was an Austrian, and his civil name was J. Ph. Wesdin (1748-1806).

⁴Shelf-mark, Vaticana sala consult. MSS nos. 421, 422.

⁵Shelf-mark Vaticana, BORG-IND 51, cat. Bartholomeus Prop. Fide. exemplum, no. I pp. 41-42.

⁶Shelf-mark Vaticana, BORG-IND 49, cat. Bartholomeus Mus. Borg. codices peguani, no. I, pp. 1-15.

⁷Shelf-mark Vaticana, BORG-IND 51, cat. Bartholomeus Mus. Borg. codices peguani, no. II, pp. 16-23.

⁸Bartholomeus 1792, introduction, pp. 77-78, and Bartholomeus 1793, pp. 84-89.

Two articles by Vivian Ba published in *The Guardian*⁹ and *The Journal of The Burma Research Society*¹⁰ together with William Pruitt's study of Pātimokkha *nissayas*¹¹ shed light on the constitution of the small collection of the Burmese (and Pāli) manuscripts in the Propaganda Fide collection and on the role of Cardinal Stefano Borgia. It is Bishop Percoto, Barnabite from Milan, an erudite scholar in Pāli and Burmese, who translated many Christian texts into Burmese, and who also translated Burmese translations of the Kammavācā and the Pātimokkha into Latin, using the manuscripts given to him by Burmese monks.

Percoto sent all his Burmese manuscripts to Rome to the Propaganda Fide to be printed.¹² His envoy, the Reverend Father Carpani, acted as his intermediary and cast the first Burmese fonts for the printing press of the Propaganda Fide. They were used for the *Alphabetum Barmanum seu Bomanum Regni Avae finitimarumque Regionum*, printed in Rome in 1776 and dedicated to Pope Pius VI by Msgr Stefano Borgia, Secretary of Propaganda Fide.¹³ This is the first printed work in Burmese for the use of missionaries. It gives a summary list of all the manuscripts on palm-leaf belonging to Bishop Percoto and brought to Rome by Carpani. We have not been able to trace them.

⁹"The Early Catholic Missionaries in Burma: A study of their manuscripts and the first casting and printing of Burmese alphabets, outline grammar, and catechism in 1776, from Latin, Italian, Portuguese, and French sources", August 1962-December 1962

¹⁰JBRS XLX, ii (Dec. 1962), "Odyssey of the First Burmese Types".

¹¹William Pruitt, *Étude linguistique de nissaya birmans, traduction commentée de textes bouddhiques*, PEFEO monographies no. 174, Paris 1994.

¹²Vivian Ba, *The Guardian*, Sept. 1962 pp. 19-20; Oct. 1962 pp. 21-24. The list of Mgr. Percoto's manuscripts is given in *Bibliotheca Missionum*; cf. also Luigi Gallo, *Storia del Cristianesimo nell' Impero Barman* (Milano 1862, 3 vols.). I am indebted and very grateful to my colleague William Pruitt for having provided me with these documents.

¹³Vivian Ba, *The Guardian*, Nov. 1962 p. 29.

After a detailed description of the palm-leaf folios, the following information is given concerning Cardinal Borgia's gift of a text entitled *Padimot* (*Pātimokha*), which is no doubt BORG-IND 51.¹⁴

Eruditissimus, neque umquam labore vincendus, Illustrissimus Praesul Stephanus Borgia in Congratione de Propaganda Fide a Secretis praeter ferreum stilum, qui ad scribendum apud Barmanos in usu est, dono etiam dedit eiusdem Sacrae Congregationis Bibliothecae cum Evangelia, quae per annum in Missa leguntur, tum B. Pauli Apostoli Epistolas, i Dialogum Talapoinum inter, & Missionarium, denique *Padimot*, hoc est eorumdem Talapoinorum Regulas, omnia in hisce olis, characteribus, Barmanaque lingua impressa.

The Bibliothèque nationale in Paris¹⁵ possesses three copies of this small book in Latin with quotes from the *Kammuva* and the *Padimot* on page xxviii.¹⁶ In the second edition the text is fully recomposed. The plate on page x is the same extract of the *Kammuva* but with larger square characters.¹⁷ I do not think that the Kammavācā manuscript

¹⁴ *Alphabetum Barmanum*, p. xxx, n. 1. Un homme très savant, jamais mis en échec par le labeur, le très illustre P. Stéphane Borgia secrétaire de la Congrégation de la Propagande de la Foi, donna outre un stylet de fer dont les Barmans se servent pour écrire, avec les Evangiles de la Bibliothèque de la Congrégation sacrée qui sont lus au long de l'année à la messe, les épîtres de B. Paul Apôtre et le Dialogue entre les talapoins et les lettres des missionnaires, et enfin le *Padimot*, c'est la règle de ces talapoins, tout ceci sur ces ôles, avec les caractères, gravés en langue barmane. (Translation into French by Marie Ver Eecke.)

¹⁵ According to the ex-libris, the book formerly belonged to the Library of Séminaire de Saint Sulpice, Paris.

¹⁶ Département des manuscrits, salle orientale, shelf-mark 8° Imp.Or. 110, R.P. Melchior Carpanus, *Alphabetum Barmanum seu boomanum regni Avaे finitimarumque regionum*, Rome, Sacrae Congregatione Propaganda Fide, 1776, and a revised edition with the title *Alphabetum Barmanorum seu regni Avensis. Editio altera emendatior*, Rome 1787 (2 copies: 8° Imp.Or. 111 and inventaire X 20378).

¹⁷ A. Peters, "Ergänzendes zur Pāli-Quadratschrift" in *Studien zur Indologie und Buddhismus. Festgabe des Seminars für Indologie und Buddhismuskunde für Prof. Dr. Heinz Bechert zum 60. Geburtstag am 26. Juni 1992*, Edited by

found today under shelf-mark Vatican BORG-IND 72 is the one used for this plate. I agree with Luce,¹⁸ who says:

[I]n the Preface written by Johannes Christophorus Amadutius p. vii, we read: "On his return, last year, from the Pegu Mission, Melchior Carpani, of the diocese of Lodi and a member of the clerics regular of St. Paul, who are called Barnabites, to whom has been entrusted the propagation of our Faith in the most extensive kingdom of Ava and the holy ministry in thirteen churches scattered throughout that same country, has happily brought unto us the signs and letters well designed of the said Burmese language. As he lived mostly in the city called Rangoon, a seaport of the kingdom of Pegu, and dwelt for sometime at Ava near the king himself, it was easy for him to become proficient in the languages of the country and obtain the exact forms of its alphabet. Thanks to this the carving, cutting and casting of this alphabet was duly proceeded with by our own experts in the art of casting, and thus we were able to commit to the press the very first specimen letters of that language as also a summary of our Christian doctrine."

In 1825, the French scholar Eugène Burnouf was searching all over Europe for Kammavācā manuscripts in order to decipher the different formulas, and to edit, translate, study, and extract an alphabet to complete the plates for his *Essai sur le Pali*.¹⁹ With the help of Abel Rémusat, Burnouf hoped to be able to consult the Italian manuscript of the *Kammuva* described by Bartholomeus.²⁰ He wrote to Ch. Lassen on the 6th September 1825:²¹

R. Grünendahl, J.-U. Hartmann, P. Kieffer-Pülz, *Indica et Tibetica Verlag*, Bonn 1993: 221–28 + 4 pl.

¹⁸ E. Luce, "Alphabetum Barmanorum Carpani Melchior" in *JBRS*, IV, ii, Rangoon 1914: 144–45

¹⁹ E. Burnouf and Ch. Lassen, *Essai sur le Pali ou langue sacrée de la presqu'île au-delà du Gange, avec six planches lithographiées et la notice des manuscrits palis de la Bibliothèque du Roi*, Société Asiatique (Paris, 1826).

²⁰ See L. Feer, *Papiers d'Eugène Burnouf* (Paris 1899) pp. 114–15.

²¹ E. Burnouf, *Choix de lettres d'Eugène Burnouf 1825–1852* (Paris 1891), pp. 1–2.

[M. Abel Rémusat]²² m'a fait entendre qu'il ne serait pas impossible d'avoir, au moyen de l'Ambassade française à Rome, l'extradition, si l'on peut ainsi dire, du manuscrit traduit du Kammuva dont parle Paulin. Je lui ai donné avec une vive reconnaissance, une note détaillée du manuscrit.

The Bibliothèque nationale also possesses records of the correspondance of Burnouf concerning his request for Pāli manuscripts from Burma catalogued by Bartholomeus:²³

Note remise par E. Burnouf à Abel Rémusat afin d'obtenir le prêt d'un manuscrit du Kammuva conservé à Velletri:

I. Il existe dans le musée de Velletri avec traduction italienne d'un ouvrage pali, sous le titre de: Kammuva, ossia trattato della ordinazione dei Talapoini del secondo ordine, detti Pinzen. Le manuscrit de cette traduction faite par l'ordre du cardinal Borgia et à laquelle est joint un commentaire sur le texte, forme en tout 30 pages in-4°; il se trouve sous le n° 6 suivant le catalogue du Père Paulin de Saint Barthélémy. On lit la phrase suivante au commencement de l'ouvrage: "Innanzi a tutto un precettore prendere conviene; il precettore preso, che sia del vaso o della pentela per accatare il cibo e dell'abito trattare conviene...." Cette même traduction se trouve encore, mais, de plus, avec le texte pali même, dans la bibliothèque de la Propagande sous ce titre: "Kammuva, ossia trattato della ordinazione dei Talapoini, in caratteri Pali o Bali sopra olle aurate. Traduzione fatta per commissione di Monsignor Stephano Borgia, secret. di Propag. nel 1776". Le texte dont il s'agit est écrit en un caractère carré gros et très noir, sur des feuilles dorées longues et peu larges.

II. Il existe encore dans le même musée de Velletri un manuscrit du R.P. Carpanus sous ce titre: "Osservazioni sopra i due libri Barmani num. 1 e 2" coté n° xxxvi d'après Paulin. Ce manuscrit contient des notes et éclaircissements sur le livre pali appelé par le savant missionnaire Padimauka. On y lit cette phrase: "Questo è il libro delle constituzioni o regole dei Talapoini, conosciuto

²²Papiers d'Eugène Burnouf (Paris 1899), pp. 114–16, where a letter to Abel Rémusat dated 1 Sept. 1825 is given along with the text of the note concerning the Kammuva of Velletri (see below).

²³Papiers Burnouf 70(8), Kammuva de Velletri (ff. 97–99).

specialmente sotto il nome o titolo di Padimauka, benché chiamasi ancora con altri nomi più propri". Le texte pali du Padimauka se trouve dans le même musée, sous le n° 2, en un manuscrit sur feuilles de palmier au nombre de 102, longues de trois pieds et demi environ et larges de trois pouces et demi. Le caractère en est rond. N.-B. Ces indications sont dues au Père Paulin de Saint-Barthélémy: 1° Musei Borgiani Velitris codices p. 17 et 84; 2° Systema Brahmanicum p. 114 et s.

III. Un troisième manuscrit, qu'il serait intéressant de consulter, est le suivant: "Compendium legis Barmanorum" musée de Velletri, MS, n° 3. C'est un manuscrit sur papier contenant 19 pages divisées en deux colonnes: sur l'une est le texte pali écrit en caractères ronds, sur l'autre une traduction italienne du R. P. Joseph ab Amato. Le manuscrit commence par une lettre de ce Père.²⁴

Burnouf did not obtain the "extradition" of these manuscripts as they had probably already been lost by 1825. His request sent to the Propaganda Fide being unsuccessful, he asked for F. Bopp's help in London. Bopp procured a facsimile of the Kammavācā of the Royal Asiatic Society for Burnouf.²⁵

²⁴The text is actually in Burmese for the most part, not in Pāli, with Italian translation. It is not classified here but in the Burmese collection. This manuscript is kept today under the shelf-mark BORG-IND 5, "Compendium legis Barmanorum Mahatabassi Dharma rāgiaguru, paper, 24.5 x 18.5 cm, 19 pp. Burma, Pali (characteribus rotundis). A compendium of the laws of the Burmese nation with a parallel translation by Fr. Giuseppe de Amara (clerico regulare OS. Paulo)".

Cf. Bartholomeus 1793, introduction, pp. 24–46, example reproduced on p. 23; and Vivian Ba, "The Early Catholic Missionaries in Burma", *The Guardian* (Sept. 1962), p. 20, n. 2: "Padimot [Pātimokha] translated also by Percoto (*Compendium legis Barmanorum*, 1762). The Italian manuscript is in the Borgia Museum, Velletri, Italy, and the Pali original in the Library of the Propagation of the Faith in Rome. (*Compendium legis* also attributed to Carpani)" [The information concerning the location of the manuscript is obsolete]

²⁵Choix de lettres, p. 7 (Burnouf to F. Bopp in London, 14 Nov 1825); p. 9 (Burnouf to F. Bopp in London, Dec. 1825). For details see EFEO DATA file Burnouf & Royal Asiatic Society.

Laṭukikajātaka and [Culladhammapālajātaka] fragments
CPD 2.5.10,1

Fol. 1a, in Roman script, black ink: “Fragmentum sacri cuiusdam codicis Barmanorum lingua sacra et characteribus, ut ipsi vocant *magata* conscripta vide lib. cui titulus “Musei Borgiani Velitris Codices manuscripti … libri Avenses, Peguani n° I pag 1e et seq.” fol. 1b, blank.

Beg., fol. 2a (3):²⁶ madditvā māressati handa nam̄ puttakānam̄ parittānatthāya dhammadikām̄ rakkham̄ yācāmīti sā ubho pakkhe ekato katvā tassa purato ṭhatvā pathamam̄ gātham̄ āha | vandāmi tam̄ kuñjara sat̄thihāyanam̄ | arañakam̄ …

fol. 4a,2 (5) | laṭukijātakam̄ sattamam̄ |

End, fol. 4b,1 (5): ekadivasañ bhikkhudhammasabhāyam̄ katham̄ samuthāpesum̄ āvuso devadatto buddhānam̄ maraṇattāyam̄ eva upāyam̄ karoti sammāsambuddham̄ mārāpessāmīti dhanuggahe payojesi silam̄ pavijjhī nālāgiri visajjāpetvā satthā āgantvā kāya nuttha bhikkhave evārupākāthāya sannisinnāti pucchitthā imāya nāmāti vutte na bhikkhave idān’ eva pubba pesa mayham̄ vaya parisakkati yeva idāni pana tāsamattam̄ pi kātum̄ na sakkoti ti pubbe mam̄ dhamma-[pā]lakumārakāle attano puttam̄ samāmānam̄ jīvitakkhayam̄ pāpetvā asimālam̄ nāma kāresīti vatvā atitam̄ ahari | atite barāṇasiyam̄ mahāpatāpe nāma rajjam̄ kārente bodhisatto tassa aggamahesiyā candādeviyā kucchimhi nibbatti dhammapālo ti 'ssa nāmām̄ karisum̄ | tam̄ enām̄ sattamāsikakāle mātā gandhadakena nāpetvā alaṅkaritvā kiḷāpayamāna puttasinghena samappitā hutvā rājānam̄ passi[tvā]na uṭṭhāhi so cintesi ayam̄ idāneva tāva puttam̄ nissāya mānañ karoti mam̄ kismici na maññati

fol. 5, blank (fols. numbered 1, 2, 6 are missing)

²⁶Numbers in parentheses are in Burmese numerals in the manuscript.

Cf. Ja III 174.20–78.26. This ms is erroneously described by Bartholomeo 1793 under no. I, Codices Peguani, as “Bidagat” (= Piṭaka). He gives p. 15 as a specimen of the script.

5 fols., 520×55mm, 2 cord holes, 6 lines, 72 char.—square small compressed Burmese script — Numb. Burmese numerals — all margins on verso, right side: catupañcha nipāt jāt; left side: pathama. Found inside a cardboard case with MS BORG-IND 50, inscribed in Roman golden letters: “fragmentum primi libri indici bidagat”.

No date [18th c.]

Pātimokkha

Pāli-Burmese nissaya, CPD 1.1

Fol. 1a, Roman script, black ink: “Regole dei talapoini sia Pādimaukhā vide lib. tit. Musei Borgiani Velitris codices manuscripti libri Avenses … Peguane n° II pag. 16”; fols. 1b, 2, blank.

Beg., fol. 2b (ka): namo tassa … samajjani padipo ca | udakam̄ āsanena ca | uposathassa etāni pubbakaraṇan ti vuccati | samajjani | [+ Burmese] … suriyālokassa | atthitāya … padipakiccam̄ …

End, fol. 100a,9 (jhi): pātimokkhasañvarasilakica … patimokkha-nissaya … pātimokkhakileso … Fol. 102, blank.

Cf. J. F. Dickson, ed., “The Pātimokkha …” *Journal of the Royal Asiatic Society*, 1876, pp. 62–96 for the Pāli text. This ms is described by Bartholomée 1792, introduction, pp. 41–42, and Bartholomée 1793, BORG-IND 49, pp. 16–23, dating it to 1132 B.E. = A.D. 1769 but I read 1130 = A.D. 1768.

102 fols., 510×60mm, gilded edges, red lacquered in the middle, 8 lines, 56 char. — Burmese script — Numb. Burmese letters.

Date: 1130 B.E. = A.D. 1768.

Kammavācā

CPD 1.1,16

1. Upasampadā^o

Beg., fol 1b, text in the middle, illuminated margins with framed peacocks: namo tassa ... pathamā upajjhām gāhapetabbo | upajjhām gāhapetvā ...

End, fol 8b (khè)

Cf. ed. Frankfurter, *Handbook of Pāli*, London 1883, pp.141–45.

2. Kathina^o

Beg., fol 8b,² (khè)

End, fol 10a,⁵ (kho, I [European numeral]): ubbhataṁ samghena kaṭhinām khamati samghassa tasmā tuṇhi evam etam dhārayāmiti | akkharā ekamekañ ca buddha^o ...

fol 10b, 3 floral medallions, the middle one is surrounded by 2 flying *devatā* and floral motifs.

Cf. Frankfurter 1883, pp. 147–48.

This is not the ms studied by Bartholomée 1792, BORG-IND 51, pp. 77–78 and Bartholomée 1793, BORG-IND 49, pp. 84–89, as it is described as being written on palm leaves.

10 metal plates, 510×100mm; 2 red lacquered wooden covers, gilded and painted in red on the recto only with 3 floral motifs in the middle, birds on extremities, only one cord hole, 6 lines, 35 char.— Burmese tamarind-seed large script in black lac on gilded ground, fine red motifs between the lines — Numb. Burmese letters — Labels giving wrong titles.

No date.

The inventory registers being reserved for the library staff, no records were available to me for tracing the provenance of the six manuscripts quoted under VAT-IND.

Yamaka

fragments, CPD 3.6

1. Mūla-yamaka

Fol. ka missing.

Beg., fol. 1a (kā): | dhammā | sabbe te kusalamūlena ekamūlakā | yevā pana kusalamūlena ekamūlakā sabbe te dhammā kusalā | ye keci kusalamūlena ekāmūlakā dhammā | sabbe te ... [Left margin in smaller characters]: ye keci kusalādhammā | sabbe te kusalamūlamūlakā | yevā pana kusalamūlamūlakā | sabbe te dhammā kusalā | ye keci kusalādhammā | sabbe te kusalamūlena ekamūlamūlakā ... Fol. kū missing.

End, fol. 5b,¹¹ (ke): | ye keci nāma dhammā | sabbe te nāma hetū | nāmanidāna | nāmasambhāvā | nā

All margins verso, right side mūlayamuik pālitō

Cf. Yam I 1,24–13,20 (lacunas in the ms).

2. Āyatana-yamaka

Khandha-yamaka is missing.

Beg., fol. 6a (ge): na dhammo nāyatanām | nāyatanā na cakkhu | na dhammo nāyatanām | nāyatanā na satam | la | nāyatanā na mano | cakkam bandhitabbam | uddesavāro | ...

End, fol. 16b,¹⁰ (cō): | no ca tesam tattha cakkhāyatanām nirujjhattha | itaresam pañcavokārānam tesam tattha rūpāyatanañca nirujjhissati | cakkhāyatanāñca nirujjhiththa | yassa yattha cakkhāyatanām nirujjhattha | tassa tattha mānayatanām nirujjhati | pañcavokāre parinibbantānam tesam tattha cakkhāyatanām nirujjhatta | no ca tesam tatthamanā

All margins verso, right side: āyatanañayamuik

Cf. Yam I 53,18 – 141,26 (lacunas in the ms).

3. Sacca-yamaka

Beg., fol. 17a (cui?): s[e]sañ tan[h]āya uppādakkhaṇe tesam tattha [sa]mudayasacca uppajjati | maggasaccañca uppajjissati | yassa vā pana yattha maggasaccam uppajjissati | tassa tattha samudayasaccam uppajjissati ...

End, fol. 18b (ñu)

All margins verso, right side: saccayamuik

Cf. Yam I (B^e) 226.

4. Anusaya-yamaka

Saṅkhārayamaka missing. Fol. 19a, blank.

Beg., fol. 19b (ka), left margin: sabbasakkāyapariyāpannesu dhammesu ettha diṭṭhanūsayo anuseti | ... [main text]: namo tassa ... | satta anussayā kāmarāgānusayo paṭighānusayo mānānusayo | diṭṭhanusayo vicikicānusayo | bhavarāgānusayo | avijjānusayo | katha kāmarāgānusayo anuseti kāmadhātuyā dvīsu vedanāsu | ertha kāmarāgānusayo anuseti | ...

End, fol. 32b (jāḥ)

All margins verso, right side: ānūsayayamuik

Cf. Yam I 268,19ff. (lacunas in the ms).

5. Citta-yamaka

Beg., fol. 33a (ku?): bhaṅgakkhaṇe nirodhasamāpānnānam asañ-sattānam tesam cittam uppajjitha no ca tesam cittam ...

fol. 33b (ku?) 1: tta | tassa cittam na nirujjhati ti | natthi | yassa cittam nirujjhati | tassa cittam nirujjhati | tassa cittam nirujjhissatīti | pacchimacittassa bhaṅgakkhaṇe tesam cittam nirujjhati ...

End., fol. 33b (ku?) 11: ... pacchimacittassa bhaṅgakkhaṇe tesam cittam na ce uppajjati na ca nirujjhissati | yassa

In the margin, right side: cittayamuik

Cf. Yam II 9–21 (?)

6. Dhamma-yamaka

Fols. ka, kā missing.

Beg., fol. 34a (ki): dhammā ti | ānantā | dhammā kusalā dhammā ti | kusalādhammā | dhammā ceva kusalā dhammā ca avasesā dhammā na kusalā dhammā | akusalā dhammā ti | āmantā | ... [many lacunas]

End, fol. 37b,11 (kāḥ): ... satta akusalā dhammānam [ni]rujjhanti | tattha abyākatā dhammā nirujjhanti | āmantā | yattha vā pana abyā^o

All margins verso, right side: dhammayamuik

Cf. Yam II 22–24.

7. Indriya-yamaka

Beg., fol. 38a (ñe): yassa vā [pa]na upekkhindriyam na uppajjissati | tassa ghānindriyam na uppajjissatīti | te saghānakā somanasse na uppajjithā parinibbāyissanti | ...

End, fol. 40b,11 (chū): ... tassa tattha upekkhāya uppāṭṭhitūti | catuvokārā pañcavokārā cavantānam pavatte cittassa bhaṅgakkhaṇe upekkhā sampayuttacittassa upādakkhaṇe tesam tattha | manindriyam uppajji

All margins verso, right side: indriyayamuik

Cf. Yam II. 179f. (?) (many lacunas)

40 fols., 525 × 60mm, 2 cord holes, 11 lines, 72 car. — Burmese script — Numb. Burmese letters — Many notes in the text and margins.

No date.

VAT-IND 44

Kammavācā

CPD 1.2,16

1. Upasampadā^o fragments

Fol. 1a, illuminated with 5 octagonal medallions including peacocks and floral motifs painted in red on a golden ground.

Beg., fol. 1b (ka, 12²⁷), illuminated margins, same medallions, but here on a silvered ground, gilded joins on corners, main text: namo

²⁷Arabic numerals on labels (in incorrect order).

tassa ... | pathamam upajjhām gāhapetabbo | upajjhām gāhāpetvā | paccacivaram ācikkhitabbam ...

End, fol. 5b (ku): suṇatu me bhante saṅgho | ayaṁ nāgo | āyasmato tissassa upasampadāpekho

Fols. kū, ke missing.

Resumes, fol. 6a (kè, 10): [tiṇasalā]kaṁ upādāya | yo bhikkhu pādaṁ vā | pādārahaṁ vā | atirekapādaṁ vā | ...

End, fol. 5b,5 (kè, 10): upasampannena bhikkhunā uttari ma[nussa-dhammaṁ] ...

Fols. ko, kō missing.

Cf. Frankfurter 1883, p. 143,33 and pp. 144,31–45,12.

2. Sīmā° fragment

Resumes, fol. 7a (kam, 7): bhante eso pāsāṇo nimittam | dakkhiṇāya disāya kinnimittam

End, fol. 8b (kah, 6) 5

Cf. Frankfurter pp. 146,24–47 end of Chap. III.

3. Kāthina° fragment

Beg., fol. 9a,1 (kha, 8)

End, fol. 9b,5 (kha, 8) ... sace saṅghāṭiyā kāthinaṁ attaritukāmo hoti porāṇikā saṅghāṭi paccuddha°

Cf. Frankfurter pp. 147 Chap. IV–148,17.

4. Therasammuti° fragment

Beg., fol. 10a (khi, 9): ... maṁ therasamuti yācāmi | dutiyam pi | tatiyam pi | yācāpetvā...

End, fol. 10b,3 (khi, 9)

5. Nāmasammuti°

Beg., fol. 10b,3 (khi, 9)

End., fol. 11b,3 (11)

6. Vihāra°

Beg., fol. 11b,3 (11)

End., fol. 12a,5 (1) + di | pu | ā | Fol. 12b same illuminations as in fol. 1a.

Cf. ed. p. 149 chap. VI up to p. 150 chap. VII.

This ms could be the one studied by Bartholomée 1792, pp. 77–78; and 1793, pp. 84–89 as it is on palm leaves. We would expect, however, for the shelfmark to begin “BORG-IND”.

12 fols., 560 × 100mm, 2 red lacquered wooden covers, gilded and painted in red with 8 medallions mixed with floral motifs, 2 cord holes for fols., only one for the boards, 5 lines, 34 char. — Burmese tamarind-seed large script in black lac on decorated silvered ground — Numb. Burmese letters and incorrect European labels — Repairs on borders and corners with gold leaf.

No date.

VAT-IND 45

Dhammapada-aṭṭhakathā, fragment

CPD 2.5.2,1

Fol. 1a, left margin, minute script: saddivihārikavatthu ānanda-setthīvatthu udāyittheravatthu suppabuddhakuṭṭivatthu kasakavatthu s[u]manamālākāravatthu; in the middle: | bra dhammpadaṭṭhakathā kambujjaranvāta ... phūk 14; fols. 1b–4, blank.

Beg., fol. 5a (ra) agamāsi | bārānasīvāsino dve pi tayo pi bahutarāpi ekato hutvā āgantukadānam pavattayimsu | tadā bārānasīyam cattālīsam cattālīsacattālīsakoṭīvibhavā cattāro setthīputtā sahāyakā ahesum |

Fol. 11a,1 (re): | kosalavatthu | (*cf.* variant reading K. in E^e, Dhp-a II 19 note 6); fol. 14b,5 (ro) | kassapattheravatthu |; fol. 17a,3 (la) | ānandaseṭṭhivatthu |; fol. 18a,3 (lā): | gaṇḍikabhedakacoravatthu |; fol. 18b,5 (lā): | udāyittherassavatthu |; fol. 19b,5 (li): | pāveyyaka-bhikkhuvatthu |; fol. 21b,2 (lu): | suppabuddhakuṭṭivatthu |; fol. 23a,3 (le): | kasakavatthu |; fol. 28a,4 (lah): | sumanamālākāratthu |

End, fol. 28b,4 (lah): | ... tassā acīrapabbajitāya evam uposathāgāre kālavāro pāpuṇi | sā dipam jāletvā uposathāgāram sammajjivā

dipasikhāya nimittam gaṇhitvā ṛhitā va punappunam olokayamānā tejo kasiṇārammaṇam jhānam nibbattetvā tam eva pādakam katvā arahattam pāpuṇi saddhim patisambhidāhi ceva abhiññāhi ca | Fols. 29–32, blank.

Cf. Dhp-a II 9,14–49,7, from the middle of Aññatarapurisavatthu up to Uppalavaṇṇattherivatthu.

32 fols., 555 x 52mm, in a wooden painted box, inside red, outside black, spotted and illuminated with gilded floral motifs, gilded edges, 2 cord holes, 5 lines, 65 char. — Mūl script — Numb. Mūl letters — Corrections and additions in purple ink.

No date.

VAT-IND 51

Apadāna-aṭṭhakathā (Visuddhajanavilāsinī)
Pāli-Burmese nissaya, CPD 2.5.13, I

Fols. 1- 6a, blank.

Beg., fol. 6b (ka): namo tassa ... | pacceka-buddha-apādāna ... [+ Burmese] ... thera-apādān ... tada-nantaram therā-pa-dāna-m ... | saṃgaha-gāthā ... right margin: apādān aṭṭhakathā nisya; fols. 77b–84, 143–46, 207–209, 270–73, blank.

End, fol. 356a,6 (lam): | ... evanati-kkha-gam-bhi-parapaccota-hāsa-pañatā | ... piṭakāni ca ... sakkarāj 1208; fols. 356b–62, blank.

Cf. Pāli text, Ap-a.

362 fols. (the first six and the last 6 fols. are sewn and used as covers), 2 red lacquered wooden covers, gilded on the recto only, 490 x 62mm, red lacquered and gilded edges, 2 cord holes, 10 lines, 72 char. — Burmese script — Numb. Burmese letters.

Date: 1208 B.E. = A.D. 1846

VAT-IND 52

I. Atthasālinī, fragment

CPD 3.1, I

Fol. 1a, in the middle: “bra saṅgaṇī phūk 1”. Fols. 1b–4, blank.

Beg., fol. 5a (ka): namo tassa ... | karuṇā viya sattesu pañāyassa mahesino ...

End., fol. 27b (khai) bra saṅgaṇī phūk 1 | Fols. 28–34, blank.

Cf. As 1f.

2. Abhidhamma-piṭaka, mixed fragments

A. Vibhaṇga, CPD 3.2

Fol. 35a, in the middle: bra vibhaṇgapakaraṇamāttikā phūk 2 | Fols. 35b–9a, blank.

Beg., fol. 39b (kho): | pañcakkhandhā rūpakkhandho vedanākkhandho sañākkhandho saṃkhārakkhandho viñāṇakkhandho |

End, fol. 56a (ghi): | bra vibhaṇga phūk 2 | Fols. 56b–60, blank.

Cf. Vibh 1f.

B. Dhātukathā, CPD 3.3

Fol. 61a, in the middle: bra dhātukathā-pakkaraṇapariṇā phūk 3 | Fols. 61b–65a, blank.

Beg., fol. 65b (na) | puggalo uppababbhi sannakattha paramattenāti āmantāyo ... [The text is actually the Kathāvatthu.]

End, fol. 77a,5 (ca): | bra dhātukathā phūk 3 | kusalādharmā akusalā [These are the first words of the Dhammasaṅgaṇī.] Fols. 77b–83, blank.

C. Puggalapaññatti, CPD 3.4

Fol. 84a, in the middle: bra puggalapaññattipakaraṇa phūk 4 | Fols. 84b–87, blank.

Beg., fol. 88a (gha): | ārabbbhatina<m> v[i]ppatisāra hoti tañ ca aceto vimutti yathābhūtam pajanāti ... Fols. 90 a and 91, similar (ghi, ghi !): bra puggalapanatipakaṇo mātikā phūk 4 | Fols. 99–103, blank.

D. Kathāvatthu, CPD 3.5

Fol. 104a, in the middle: bra kathāvatthupakkaraṇa phūk 5 | Fols. 104b–108a, blank.

Beg., fol. 108b (nā): | cha pañattiyō khandapaññatti āyattanapaññatti ... [This is actually the Puggalapaññatti.]

End, fol. 118a,3 (cā) | bra kathāvatthu niññhitā | kusalādhammā akusalādhammā abyākatā dhammā kusalā yasmim samaye [The first words of the Dhammasaṅgaṇī.]

E. Yamaka CPD 3.6

Fol. 125a, in the middle: bra m[ū]layamakkapakaraṇam niññhitam phūk 6 | Fols. 125b–28a, blank.

Beg., fol. 128b (chaō): | ye keci kusalā dhammā sabbe te kusalamulā yevā pana kusalamulā sabbe ...

End, fol. 147a (jhe): mūlayamakka niññhitam phūk 6 | Fols. 147b–48b, 149–50, blank.

F. Mahāpaññāna, CPD 3.7

Fol. 151a, in the middle: mahāpaññānapakaraṇamāttikā phūk 7 | Fols. 151b–54a, blank.

Beg., fol. 154b (ci): hetu paccayo ārammalo paccayo ...

End, fol. 174b (cham): | ekamulakam niññhitam | bra mahāpaññānapakaraṇa māttikā | Fols. 175–78, blank.

178 fols., 7 bundles mixed leaves (I was not allowed to replace them in order), 2 thick wooden covers, 580 × 50mm, gilded edges, 2 cord holes, 5 lines, 52 char. — Mūl script — Numb. Mūl letters.

No date.

VAT-IND 53

Suttanipāta (Paramatthajotikā II)

CPD 2.5.5,1

First wooden cover recto, a label in Roman script, black ink: "Bu(!)ddha Kanika Sutra Nipataya. A sacred book of religious precepts etc. written in Pali the sacred language of Buddhism." Another fly label

reads: "Bu(!)ddhekanika Sutranipathea presented by Robell (?) G[r]ey Anthony Lenore Jayesekere Karunaratne Aratchi n° 28 Barber Street Colombo." Fol. 1a, blank.

Beg., fol. 1b: namo tassa ... uttamam vandaneyyānam vanditvā ratanattayaṁ yo khuddakanikāyamhi khuddakacārappahāyinā — desito lokanāthena lokanisaraṇesinā tassa suttanipātassa karissām' atthavaṇṇanā — gāthāsatasamākinno geyyavyakaraṇamkito kasmā suttanipāto ti sañkhā esa gato ti ce —; fol. 13a,3 — paramatthajotikā khuddakaññakathāya uragasuttavaṇṇanā niññhitā —; 18b,7 — paramattha°dhaniyasuttavaṇṇanā niññhitā —; fol. 50a,3 — jīvitasañkhaya-gāthā vaṇṇanā samattā; fol. 50b,5 — paramattha° khaggavisānasutta-vaṇṇanā niññhitā —; fol. 61b,4 — kasībhāradvājasutta°; fol. 64b,9 — cundasutta°; fol. 70b,2 — aggikabhāradvājasutta°; fol. 77a,9 — mettasuttavaṇṇanā niññhitā —; fol. 86a,6 — hemavatasutta°; fol. 94a,3 — ālavakasutta°; fol. 108a,9 — munisutta°...— pathamavaggo ca vattanātayato [read: atthavaṇṇanānayato] samatto nāmena uragavaggo —; fol. 123a,9 — ratanasutta°; fol. 129a,1 — amagandhasutta°; fol. 130b,5 (13)²⁸ — sucilomavaṇṇanā niññhitā —; fol. 133a,4 (16) — kapilasutta°; fol. 137b,9 (20) — brahmanadhammikasutta°; fol. 140a,2 (23) — dhammasutta°; fol. 141b,8 (24) — kiṁśīlasutta°; fol. 143a,5 (26) — utṭhānasutta°; fol. 149a,5 (32) — sammāparibbājaniyasutta°; fol. 153a,9 (36) — dhammikasutta°...— niññhito ca vaggo dutiyo nāmena cullavaggo ti —; fol. 155a,3 (38) — pabbajjāsutta°; fol. 157b,9 (40) — padhānasutta°; fol. 165a,1 (48) — puralāssutta°; fol. 167,7 (50) — māghasutta°; fol. 174b,4 (57) — sabhiyasutta°; fol. 181b,1 (64) — selasutta°; fol. 184a,3 (67) — sallasutta°; fol. 188a,1 (71) — vāset̄hasutta°; fol. 191a,6 (74) — kokāliyasutta; fol. 197b,7 (80) — nālakasutta°; fol. 201a,1 (84) — dva(!)tānupassanāsutta°... — niññhito ca vaggo tatiyo nāmena mahāvaggo —; fol. 202a,3 (85) — kāmasutta°; fol. 203b,9 (86) — guhaññakasutta°; fol. 205b,5 (88) — duññakasutta°; fol. 207b,1 (90) — suddhaññakasutta°; fol. 208a,5 (91) —

²⁸Arabic numbers.

paramaṭṭhakasutta^o; fol. 209b,8 (92) — rāhulasutta^o; fol. 212b,2 (95) — nigrodhakappasutta^o; fol. 213b,4 (1) — jarāsutta^o; fol. 214b,6 (2) — tissametteyyasutta^o; fol. 216b,2 (4) — pasurasutta^o; fol. 219b,6 (7) — purābhedasutta^o; fol. 221a,4 (9) — kalahavivādasutta^o; fol. 222a,6 (10) — cuṭavyūhasutta^o; fol. 223b,6 (11) — mahāvyūhasutta^o; fol. 225a,4 (13) — tuvatākasutta^o; fol. 227a,1 (15) — sāriputtasutta^o ... niṭṭhito ca vaggo catuttho — nāmena atṭhakavaggo —; fol. 232a,8 (20) — punnakasutta^o; fol. 232b,10 (20) — mettagunattasutta^o; fol. 233a,6 (21) — dhotakasutta^o; fol. 234a,1 (22) — upasīvasutta^o; fol. 234a,5 — nandasutta; fol. 234a,9 — hemakasutta^o; fol. 234b,2 (22) — todeyyasutta^o; fol. 234b,5 — kappasutta^o; fol. 234b,10 — jatukannikasutta^o; fol. 235a,6 (23) — bhadrāvudhasutta^o; fol. 235b,4 (23) — udayasutta^o; fol. 236a,2 (24) — posalasutta^o; fol. 236a,8 — mogharājasutta^o; fol. 236b,4 — piṅgiyasutta^o

End, fol. 237b,10 — niṭṭhito parāyanavaggo ti — ettavatā ca yañ vuttañ uttamam vandaneyyānañ vanditvā ratanatayam yo khuddakanikhāyamhi khuddācārappahāyinā desito lokañāthena lokañitharanesinā tassa suttanipātassa karassām' athavaññanan ti—

Cf. E^e Kv-a 1–607,30; S^e Kv-a 1–489,31.

237 fols., 462 × 60mm, 2 wooden covers, verso only lacquered in orange colour and decorated with floral motifs in yellow and green, 2 cord holes protected by a silver *pot sakiya* in shape of lotus. On the final cover, a small silver plate is inlaid in the wood, engraved in Roman script: “R. A. Lenore Colombo”; 10 lines, 108 char. — Sinhalese script — Numb. none 1–128, then European figures 1–100 from fol. 129; then 1–24 for fols. 213–36 in right margin.

No date.

Jacqueline Filliozat
Città del Vaticano, 1986

List of Pāli texts in the manuscripts of the Vatican Library

- Atthasālinī VAT-IND 52 (Kham script)
- Anusayayamaka VAT-IND 43 (Burmese script)
- Apadānaṭṭhakathā VAT-IND 51 (Burmese script, A.D. 1846)
- Abhidhammadapiṭaka VAT-IND 43 (Burmese script) VAT-IND 52 (Kham script)
- Abhidhammadātikā VAT-IND 52 (Kham script)
- Āyatayanayamaka VAT-IND 43 (Burmese script)
- Indriyayamaka VAT-IND 43 (Burmese script)
- Upasampadākammavācā BORG-IND 72 (Burmese script, 18th c.), VAT-IND 44 (Burmese script)
- Kaṭhinakammavācā BORG-IND 72 (Burmese script, 18th c.), VAT-IND 44 (Burmese script)
- Kathāvathu VAT-IND 52 (Kham script)
- Kammavācā BORG-IND 72 (Burmese script, 18th c.), VAT-IND 44 (Burmese script)
- Khuddakaṭṭhakathā = Paramatthajotikā
- Cittayamaka VAT-IND 43 (Burmese script)
- Culladhammadapālajātaka BORG-IND 49 (Burmese script, 18th c.)
- Jātaka BORG-IND 49 (Burmese script, 18th c.)
- Therasammutikammavācā VAT-IND 44 (Burmese script)
- Dhammapadaṭṭhakathā VAT-IND 45 (Kham script)
- Dhammayamaka VAT-IND 43 (Burmese script)
- Dhammasaṅgañī VAT-IND 52 (Kham script)
- Dhātukathā VAT-IND 52 (Kham script)
- Nāmasammutikammavācā VAT-IND 44 (Burmese script)
- Paramatthajotikā VAT-IND 53 (Sinhalese script)
- Pātimokha BORG-IND 51 (Burmese script, A.D. 1768)
- Puggalapaññatti VAT-IND 52 (Kham script)
- Mahāpaṭṭhāna VAT-IND 52 (Kham script)
- Mūlayamaka VAT-IND 43 (Burmese script)

Yamaka VAT-IND 43 (Burmese script), VAT-IND 52 (Kham script)
 Laṭukikajātaka BORG-IND 49 (Burmese script, 18th c.)
 Vibhaṅga VAT-IND 52 (Kham script)
 Vihārakammavācā VAT-IND 44 (Burmese script)
 Visuddhajanavilāśinī = Apadānaṭṭhakathā
 Saccayamaka VAT-IND 43 (Burmese script)
 Sīmāsammutikammavācā VAT-IND 44 (Burmese script)
 Suttanipāta VAT-IND 53 (Sinhalese script)

Book Review

Catalogue of the Burmese-Pāli and Burmese Manuscripts in the Library of The Wellcome Institute for the History of Medicine. Prepared by William Pruitt and Roger Bischoff. pp. iii, 187. Coloured frontispiece, 28 b&w and 31 colour plates. The Wellcome Trust, London. 1998.

The library of the Wellcome Institute possesses a fine collection of Burmese-Pāli and Burmese manuscripts, mostly purchased at auctions in London before the death of Sir Henry S. Wellcome in 1936. A few manuscripts touching on medicine have been added since then.

The Burmese-Pāli manuscripts were first catalogued by Jacqueline Filliozat in an earlier number of this Journal (*JPTS* XIX, 1993, pp. 1–41), but that catalogue left many problems unsolved, and it is no longer an adequate guide to the collection (it lists, for example, only 93 manuscripts), although the references which it gives to the category-numbers of texts listed in the Bibliography of *A Critical Pāli Dictionary* are not included in this new catalogue, and are still valuable, as are the comments about the identity of some texts, e.g. “No. 34 Gambhiyathādesanā”. In this new catalogue a number of changes and corrections have been made to the earlier catalogue. The leaves of the manuscripts have all been put in correct order. A few texts had leaves scattered through different manuscripts, and these have now all been reunited. Many identifications of manuscripts have been added to or changed.

The catalogue of the Burmese-Pāli collection, which amounts to 121 manuscripts, has been made by William Pruitt, who has already published a catalogue and additions to the catalogue of Burmese manuscripts in the Library of Congress in earlier numbers of this Journal (*JPTS* XIII, 1989, pp. 1–31; XXIV, 1998, pp. 171–83). There are 27 Burmese manuscripts. They are catalogued by Roger Bischoff.

Almost half (55) of the Burmese-Pāli manuscripts contain *kammavācās* “verbal acts”, the texts which were used for formal acts of the Saṅgha, e.g. the ordination of a monk. These individual acts are identified for each manuscript. Besides the Kammavācās, other